

THE HYGROMANCY OF SOLOMON

A new translation and introduction

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INTRODUCTION

The *Hygromancy of Solomon* is part of the corpus of esoteric writings that were frequent in both in Judaism and Christianity during late antiquity and that were still used and copied until the modern era. The title is due to Heeg, editor of one of the manuscripts that preserve it; it has been called the *Epistle to Rehoboam* as well, on the basis of the dialogue between Solomon and his son Rehoboam which structures its contents. Two of the surviving manuscripts present different titles, “Interpretation of Solomon to his son Rehoboam” and “Beginning of the astrological treatise of the congregation and addition of the spirits” respectively; they seem to be more introductory headers than titles, so it is better to maintain the modern denomination of the work for the sake of clarity.

Contents

The *Hygromancy* deals with astrology and several magical procedures, and its text varies greatly, depending of the manuscript. In the version that is presented in these pages, Solomon purportedly teaches his son Rehoboam the technique of the divination through water (hygromancy—”divination by means of moisture”) although in fact such a technique is not explained; it is shown how this way of divination is linked with the exact knowledge of the planets, zodiacal signs, and the times when each of them gives its power. The text begins with a brief dialogue between Solomon and Rehoboam, which will constitute the literary frame for the astrological techniques necessary for securing power, wealth, and love. Afterwards, the text presents a hierarchy of planetary gods, angels and demons and furnishes a detailed account of the actions to be undertaken in every hour of each day of the week, depending on what planet (Helios, Aphrodite, Hermes, Kronos, Zeus, Ares) rules it. The week begins with the day of Helios, Sunday, and ends in Saturday, following the Jewish chronological sequence of days; the deeds and actions refer mainly to everyday situations (business, love, work, networking, and public relations) and in many occasions only indicate that the day is lucky or unlucky without mentioning a determined activity. After this weekly calendar, Solomon gives further instructions to Rehoboam, indicating for each of the twenty-four hours of each day a demon and an angel who rule in that hour. The text goes on to describe the prayers that should be addressed to the planets to gain their favor, the symbols (*characteres*) of each and every planet and the way to prepare them and, finally, the plants that correspond to each Zodiacal sign and planet; this last unit of the text constitutes a small tractate of astrological medicine dealing with the properties and effects of the plants of the planets in various situations.

Manuscripts and Original Language

The textual history of the *Hygromanteia* is complex. The work has been preserved in eighteen manuscripts, dated from the fifteenth to the eighteenth centuries C.E. They are the following:

1. *Codex Monacensis Graecus. 70*. A sixteenth-century manuscript that presents a fairly continuous text written in a Greek that sometimes is difficult to understand. This is the text edited by Heeg, which is the basis for the present translation.

2. *Codex Taurinensis C VII 15*. A fifteenth-century manuscript formed with fragments of several codices written by different hands in the fifteenth century. The title’s work is

“Interpretation.” It was lost in a fire, so we have only the beginning of the work and a brief description of its general content.

3. *Codex Parisinus Graecus 2419*. A fifteenth-century manuscript that seems to be a handbook of magic, astrology, and similar matters. It preserves only the beginning of the text and it is written in a cryptographic alphabet.

4. *Codex 1265 of the National Library of Athens*. A sixteenth-century manuscript that contains, among other materials, a magical treatise attributed to Solomon which is clearly linked with the *Hygromancy*.

5. *Manuscript 115 of the Historic and Ethnographic Society of Athens*. An eighteenth-century manuscript; besides diverse magical material, it preserves a different version of the same magical treatise of *Codex 1265*. Both this manuscript and *Codex 1265* seem to be a later version of the text of the *Hygromancy* as appears in *Monacensis 70*, and provide supplementary materials that shed light on the inner working of the textual tradition.

6. *Cod. Harleianus 5596, British Museum*. An important manuscript of the fifteenth century. It is a handbook of magic and astrology, containing fragments of two recensions of the *Testament of Solomon*. The *Hygromancy* is called here “astrological treatise of the congregation and addition of the spirits.”

7. *Codex Petropolitanus 3 (Cod. Academicus Musaei Palaeographi)*. A seventeenth-century manuscript; it contains, among other materials, the beginning of the *Hygromancy* that is entitled here “interpretation.”

8. *Codex Petropolitanus 4 (Cod. Bibl. Publicae 575)*. A seventeenth-century manuscript that preserves a fragment of the *Hygromancy*. The two Petropolitani codices show a striking interest in both the *Hygromancy* and the *decans* of the *Testament of Solomon*. The work is called “Technique.”

9. *Codex Petropolitanus 5 (Cod. Bibl. Publicae 646)*. A eighteenth-century manuscript, the work is called “technique.” There is not direct mention of Solomon but it is related to *Cod. Petr. 3* and *4*.

10. *Codex Mount Athos Dionys. Mon. 282*. A manuscript of the sixteenth century which contains an incomplete version of the *Hygromancy*. The title is “Little key of the complete technique of the Hygromancy found by different creators, and compiled by Solomon.”

11. *Codex Atheniensis 30 (=cod. 167)*. A manuscript from the beginning of the eighteenth century; one of the works it contains is entitled “Prayer and exorcism of the prophet Solomon.” It lists the names of the angels and demons who preside the hour of the each day of the week. The text is incomplete.

12. *Manuscript U of Testament of Solomon (=cod. 1030 Library Ambrosiana)*. It is a manuscript of the sixteenth century; besides other materials, it contains several incomplete fragments of the *Testament of Solomon* and two pages of the *Hygromancy*.

13. *Manuscript Bononiensis. 3632*. A fifteenth-century manuscript; the work is called “Astrological treatise for the congregation of spirits.” Part of the manuscript is written in a cryptographic system.

14. *Manuscript Mediolanensis H 2 infer*. A sixteenth-century manuscript; the work is called “Hygromancy: The small key of the whole art of the hygromancy found by several creators and by the holy prophet Solomon.”

15. *Manuscript Mediolanensis E 37 sup*. A sixteenth-century manuscript; it has the same title as that of the previous manuscript.

16. *Neapolitanus II C 33*. A fifteenth-century manuscript; the work appears without title and in an abridged version. The disposition of the material is different from that of *Monacensis 70*.

17. *Manuscript Vindobonensis ph. gr. 108*. A fifteenth-century manuscript; it is written in two different cryptographic systems that appear in the *Codex Parisiensis Graecus 2419* and in *Manuscript Bononiensis. 3632*.

18. *Manuscript Gennadianus 45*. A sixteenth-century manuscript that preserves several parts of the *Hygromancy* of Solomon, but in a different order. The botanical treatise differs slightly from *Monacensis 70*.

Although it is likely that this list of manuscripts is not complete due to the transmission peculiarities of the texts of ritual power, it gives us an idea of the importance and popularity of the *Hygromancy*. The earliest manuscript can be dated in the fifteenth century and the latest one at the beginning of the eighteenth, so the work was still used in modern times. It is written in Koine Greek, and there are no hints of a previous Semitic version either in Hebrew or Aramaic; the use of the suffix *-el* as part of the angelic names is recurrent in magical text of various provenances and does not imply any concrete filiation. The quality of the language of each manuscript varies greatly; the version that is being translated in these pages (*Monacensis Graecus 70*) presents a fairly good Greek. The other witnesses oscillate between Koine Greek of poor quality and Medieval Greek. On linguistic and philological grounds they seem to go back to Byzantine copies. Their geographic origin is also very diverse, which adds to the popularity of the work. It is noteworthy that three of the manuscripts (numbers 3, 6, 12), which show a clear inner relation between them, seem to have been copied in Southern Italy.

Genre and Structure

It is difficult to classify the *Hygromanteia* with regard to its literary genre. The pseudepigraphic fiction of the dialogue between Solomon and Rehoboam has a didactic finality; however its setting is very crude. It begins without any introduction or background such as we do find, for example, in other genres (testaments, apocalypses, etc.). The main asset of that literary pattern is the presence of Solomon as anchor of the astrological material present in the text. Strictly speaking, the *Hygromancy* is a technical compendium of astrological and demonological material; it fits well in the category of literary handbooks of esoteric knowledge much in the line of the Jewish *Sefer ha-Razim* and *Harba di-Moshe*, or the *Testament of Solomon*.

If it is difficult to define the literary genre, we tackle the same problem when analyzing its structure. In the majority of the manuscripts, the work is clearly divided in two parts. The first one, which we have called the *Hygromancy*, composed mainly of astrological instructions and in which the different units that form it are structured around the dialogue between Solomon and Rehoboam, shows no hints of Christianization and for the most part it is written in Koine Greek. The second part, which appears in at least nine of the more complete manuscripts, is formed by a treatise composed of a collection of magical practices and recipes (hygromancy, lecanomancy, catoptromancy, exorcisms). In its present state, this treatise is later than the first part or Hygromancy, since it is written in Byzantine Greek; however, many of the practices it describes are either directly linked with or are Christian reworkings of the ones that appear in magical papyri of late antiquity. Its relationship with the first part is weak since the pseudepigraphic fiction of the dialogue between Solomon and Rehoboam, which constitutes the structural backbone of the *Hygromancy*, is kept only in part of the textual tradition and in a partial way. Its exact contents vary greatly in each single manuscript following the fluid transmission of the ancient magical texts.

As it stands, the *Hygromancy* constitutes the textual core to which the rest of the materials were appended. It is organized around the direct instruction of Solomon to his son Rehoboam, who acts as a sort of “vicarious” student to be instructed; this structure acts as a

“macroform” that configures the work. Several “microforms” hang from it with a great variability regarding their order.

Date and Provenance

The determination of a date and a provenance for the *Hygromancy* entails several difficulties due to its composite structure. It is not mentioned directly in other literary works that could allow us to posit a *terminus ante quem* or *post quem* and a likely provenance; this could be due to the dubious and specialized character of much of its content. In the same way, the text does not hint at any historical event or geographical connection, which means that the identification of its provenance and its date must lie exclusively on internal data of the text and would be, therefore, quite hypothetical.

From a linguistic point of view, the text in its present state can be dated around the fifth or sixth century C.E.; the main characteristics of its late Koine Greek fit in that temporal frame at least for some of the manuscripts (e.g., *Monacensis* 70). It shows no medieval influences in the syntax or the vocabulary, excepting some botanical terms that seem to be medieval. However, it has to be noted that the names of the plants correspond in the majority of cases with the classical denominations that are in Dioscorides’ *Materia Medica* (first century C.E.), rather than with their Byzantine equivalents.

The contents of the work give some clues about its date and provenance. Generally speaking, most of the actions that appear to be performed or to be avoided depending on the hour (going into court, fights, problems with great lords, business ventures, speaking in public) fit clearly in any urbanized setting of late antiquity. There are no Christian overtones whatsoever, with the possible exception of the denomination of Sunday as the “day of the Lord,” but this epithet was used also in pagan ambiances since it was the day consecrated to Helios. The chronological sequence of the week (Sunday as first day and Saturday as the last, the ordinal numerals as names of the days) as well as the denomination of Friday as day of Preparation point clearly to a Jewish background. Besides, the prayers of the planets seem to be an adaptation of a pagan model to monotheist traits that would fit well in a Jewish setting. Finally we may add two further details. First, the mention of an “androgynous” demonic entity is surely strange, but it is less so when considering the importance that androgyny had both in some Greek texts of late antiquity and in the rabbinic literature. Although the text has demonized the androgynous, we find a similar narrative in Gnostic literature. Second, the unit about the symbols (*characteres*) of the planets is better understood when considering the importance of such drawings in the Jewish magical tradition.

Summing up, it seems that the work in its actual form originated at the end of late antiquity, very likely around the fifth or sixth centuries C.E., in an urbanized milieu and quite likely within a Jewish environment, which was highly syncretized and whose main language was Greek. The weight of the astrological material in the whole of the work could point to Egypt as the ultimate origin of the work. However, the individual units could be earlier than the fourth century C.E.

Literary Context

To speak of the literary context of the work is out of place with this kind of text, since the *Hygromancy* is not a literary text but rather a working copy or handbook, prone to be adapted and modified should the necessity arise. The work does not allude to or quote Scripture except for the references to Solomon and his son Rehoboam, which have more to do with the esoteric Solomonic traditions than with Scripture (cf. 1 Kgs 5:9-14 [Evangelium 4:29-34]). There are no direct quotations of the *Hygromancy*, but there are allusions and parallel traditions that relate to the Solomonic astrological and magical traditions that were widespread and very popular in late antiquity and which reached modern times. It is possible that the *Hygromancy*

was referred to in the Syriac *Zosimus*, some fragments of the Mandaean *Ginzah*, and the Gnostic tractate *On the Origin of the World*, but although these texts show certain affinities with the *Hygromancy*, linking Solomon with astrological material and demonology, they neither quote the *Hygromancy* nor do they offer direct textual parallels. However, in the *Testament of Adam*, we find that a list of hours with the actions that can be undertaken in them shows certain similarities (“the names of the hours of the day and the night”). The so-called “angelology” also shows the angelic host and gives the names of the different classes of angels. In part of the textual tradition of *The Testament of Adam*, the “hours” is included within a larger astrological and magical work, called the *Apotelesmata*, and attributed to the legendary first-century philosopher Apollonius of Tyana. Although the *Testament* is dated by its editor between the second and the fifth centuries C.E., and no direct relation with the *Hygromancy* can be proposed, both texts share similar textual units.

Finally, in the manuscripts that preserve the *Hygromancy*, it appears frequently alongside the *Testament of Solomon*, so the texts and traditions of both works seem to be related. Parts of them went to constitute the most important grimoire of the Middle Ages, the so-called *Clavicula Solomonis*, which was translated from the original Latin into most of the European languages and which has a Hebrew counterpart as well.

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THE HYGROMANCY OF SOLOMON

Title

THE LITTLE KEY OF THE WHOLE ART OF DIVINATION THROUGH WATER,
DISCOVERED BY SEVERAL CRAFTSMEN AND THE HOLY PROPHET SOLOMON,
IN WHICH HE SEEMS TO WRITE TO HIS SON REHOBAM

Introduction

1 ¹Pay attention, my very dear son Rehoboam, to the exactness of my—your father Solomon's—art, to the procedures in which the whole matter of divination through water lies, because it is necessary before anything [...] to master the observations of the planets and the signs of the Zodiac and to follow them and perform them according to your will.

²Rehoboam says to his father Solomon:

Father, where does the force of the acts lie?

³Solomon responds:

The entire art, grace, and force of what is sought remains in plants, words, and stones. First of all, know the positions of the seven planets; because the seven planets lead the seven days of the week; let us begin from the week's first day, that is, from the Sun's day. And in the first period we assume that the Sun rules, and, in the same way, we will explain the others which follow.

The Days and the Planets

2. Inquiry.

¹Inquiry about the seven planets and about what it is necessary to do in the periods when they rule the seven days of the week.

On the lord's day the Sun rules.

On the first day, the sun rules, first hour [...].

On the second, Aphrodite: (it is a good hour) for getting the love of those who have full power, great men and tyrants.

At the third hour, Hermes: they favor the fortune of those who have absolute power.

At the fourth hour, the Moon; (a good hour) for you to associate with the all-powerful.

At the fifth hour, Kronos: (a good hour) for you to reject fortune.

At the sixth hour, Zeus; (a good hour) for you to be established in front of the powerful ones.

At the seventh hour, Ares: take care to do nothing.

At the eighth hour, Helios: labor, because you lack wealth.

At the ninth hour, Aphrodite: and the lords likewise.

At the tenth hour, Hermes: (an hour) for you to make a report.

At the eleventh hour, the Moon: (a good hour) for you to begin a conversation.

At the twelfth hour, Kronos: you will not do anything at all.

At the thirteenth hour, Zeus: speak in aid of friends.

At the fourteenth hour, Ares: you will thwart a deed.

At the fifteenth hour, Helios: you will dream of a king.

At the sixteenth hour, Aphrodite: (a good hour) for you to dream of a princess.

At the seventeenth hour, Hermes: you will not do anything at all.

At the eighteenth hour, the Moon: a good hour for business.

At the nineteenth hour, Kronos: take care not to do anything.

At the twentieth hour, Zeus: make friendships among the all-powerful.

At the twenty-first hour, Ares: make difficulties.

At the twenty-second hour, Helios: (a good hour) for being introduced to the king.

At the twenty-third hour, Aphrodite: present yourself to the princess.

At the twenty-fourth hour, Hermes: rest.

²On the second day, the Moon rules.

At the first hour, the moon rules and it is good for writing a contract for selling and for the market-place.

At the second hour, Kronos: a bad hour.

At the third hour, Zeus: a good hour for you to open workshops.

At the fourth hour, Ares: (a good hour) for you to avoid workshops.

At the fifth hour, Helios: (a good hour) for you to begin selling.

At the sixth hour, Aphrodite: (a good hour) for dealings.

At the seventh hour, Hermes: (a good hour) for you to go on a journey.

At the eighth hour, the Moon: (a good hour) for you to buy something in the market.

At the ninth hour, Kronos: (a good hour) for you to thwart (something).

At the tenth hour, Zeus: try to set up a business.

At the eleventh hour, Ares: (a good hour) for you to satisfy your fortune.

At the twelfth hour, Helios: set up a business.

At the thirteenth hour, Aphrodite: rest yourself.

At the fourteenth hour, Hermes: act for the profit of life.

At the fifteenth hour, the Moon: worry about the businesses.

At the sixteenth hour, Kronos: do not worry at all.

At the seventeenth hour, Zeus: write and speak as well.

At the eighteenth hour, Ares: he is an impediment and he goes against (you).

At the nineteenth hour, Helios: begin all legal procedure.

At the twentieth hour, Aphrodite: rest and worry.

At the twenty-first hour, Hermes: set the thing in motion and stir it.

At the twenty-second hour, the Moon: vote the disposition.

At the twenty-third hour, Kronos: do not worry about anything.

At the twenty-fourth hour, Zeus: open your workshop.

³On the third day, Ares rules.

At the first hour of the third day, Ares rules. It is good for you to work with paper and you will win the war and other things.

At the second hour, Helios: (a good hour) for you to earn money.

At the third hour, Aphrodite: (a good hour) for you to make a demonstration.

At the fourth hour, Hermes: (a good hour) for you to march to battle.

At the fifth hour, the Moon: (a good hour); you will march and escape.

At the sixth hour, Kronos: be aware of your enemy.

At the seventh hour, Zeus: (a good hour) to become visible to your enemies.

At the eighth hour, Ares: help yourself.

At the ninth hour, Helios: you take the money from the fortress.

At the tenth hour, Aphrodite: (a good hour) for domination.

At the eleventh hour, Hermes: (a good hour) for protesting.

At the twelfth hour, the Moon: the hour of spoiling.

At the thirteenth hour, Kronos: be careful of everything.

At the fourteenth hour, Zeus: (a good hour) to suffer calumny.

At the fifteenth hour, Ares: (a good hour) to act for salvation.

At the sixteenth hour, Helios: no gain at all.

At the seventeenth hour, Aphrodite: jealousy manifests itself.

At the eighteenth hour, Hermes: (a good hour) for escaping.

At the nineteenth hour, the Moon: (a good hour) for overcoming the adversary in a lawsuit.
At the twentieth hour, Kronos: (a good hour) for attacking the enemy.
At the twenty-first hour, Zeus: (a good hour) for keeping concealed.
At the twenty-second hour, Ares: pray to the god.
At the twenty-third hour, Helios: manifest yourself in battle.
At the twenty-fourth hour, Aphrodite: an enviable hour.

⁴On the fourth day, Hermes rules.

At the first hour of the fourth day, Hermes rules: it is good for making things disappear and suchlike and for teaching a child.
At the second hour, the Moon: (a good hour) for resting and being of good cheer.
At the third hour, Kronos: a useless hour.
At the fourth hour, Zeus: (a good hour) for practicing alchemy.
At the fifth hour, Ares: (a good hour) for proclaiming concealed things.
At the sixth hour, Helios: (an hour) for despising the ravager.
At the seventh hour, Aphrodite: (a good hour) for influencing a woman.
At the eighth hour, Hermes: (an hour) for making a tribunal.
At the ninth hour, the Moon: (a good hour) for going out with a woman.
At the tenth hour, Kronos: be careful!
At the eleventh hour, Zeus: begin the path concerning that which you desire.
At the twelfth hour, Ares: do not do anything.
At thirteenth hour, Helios: begin the above instruction.
At the fourteenth hour, Aphrodite: begin the prayer.
At the fifteenth hour, Hermes: (a good hour) for dreaming.
At the sixteenth hour, the Moon: (a good hour) for making wands.
At the seventeenth hour, Kronos: a useless hour.
At the eighteenth hour, Zeus: (a good hour) for punishing certain people.
At the nineteenth hour, Ares: (a good hour) for taking retribution.
At the twentieth hour, Helios: hour useful to all.
At the twenty-first hour, Aphrodite: (a good hour) for dreams.
At the twenty-second hour, Hermes: (a good hour) for the learning of letters.
At the twenty-third hour, the Moon: an hour of the payment.
At the twenty-fourth hour, Kronos: a useless hour.

⁵On the fifth day, Zeus rules.

At the first hour of the fifth day, Zeus rules. And it is good for performing cures on men and beasts.
At the second hour, Ares: a useless hour.
At the third hour, Helios: (a good hour) for appearing in front of kings.
At the fourth hour, Aphrodite: (a good hour) for appearing in front of queens.
At the fifth hour, Hermes: (a good hour) for the learning of rhetoric.
At the sixth hour, the Moon: (a good hour) for suspicions.
At the seventh hour, Kronos: in this hour, keep watch!
At the eighth hour, Zeus: good and blessed hour.
At the ninth hour, Ares: an hour to make people jealous.
At the tenth hour, Helios: (a good hour) for doing good to the body.
At the eleventh hour, Aphrodite: (a good hour) for healing a woman.
At the twelfth hour, Hermes: (a good hour) for being very far away from home.
At the thirteenth hour, the Moon: (a good hour) for making a fortune.
At the fourteenth hour, Kronos: a useless hour.

At the fifteenth hour, Zeus: an hour for any healing.
At the sixteenth hour, Ares: (a good hour) for making an incision.
At the seventeenth hour, Helios: (a good hour) for the king's service.
At the eighteenth hour, Aphrodite: (a good hour) for serving the princess.
At the nineteenth hour, Hermes: (a good hour) for not being afraid of robbers.
At the twentieth hour, the Moon: a useful hour.
At the twenty-first hour, Kronos: a useless hour.
At the twenty-second hour, Zeus: in this useful hour, do what you want.
At the twenty-third hour, Ares: (a good hour) for throwing (yourself) into battle.
At the twenty-fourth hour, Helios: do (things) concerning the very rich and powerful.

⁶On the day of preparation Aphrodite rules.

At the first hour of the day of preparation, Aphrodite rules: thus, do things concerning love and affection.
At the second hour, Hermes: (a good hour) for indications of public recognition.
At the third hour, the Moon: good for anything.
At the fourth hour, Kronos: obstacle to love.
At the fifth hour, Zeus: (a good hour) for gifts and good relations.
At the sixth hour, Ares: (a good hour) for producing the jealousy of love.
At the seventh hour, Helios: good and lovable hour.
At the eighth hour, Aphrodite: good hour to make love.
At the ninth hour, Hermes: an hour for indication of courtship.
At the tenth hour, the Moon: a beautiful hour if you want to do something.
At the eleventh hour, Kronos: it is a useless hour.
At the twelfth hour, Zeus: (a good hour) for making a covenant.
At the thirteenth hour, Ares: in this hour, begin the courtship.
At the fourteenth hour, Helios: (a good hour) for binding the androgynous (demon).
At the fifteenth hour, Aphrodite: (a good hour) for making bonds of love.
At the sixteenth hour, Hermes: (a good hour) for having dreams of love.
At the seventeenth hour, the Moon: a good hour.
At the eighteenth hour, Kronos: (a good hour) to have dreams of love.
At the nineteenth hour, Zeus: (a good hour) for acting in favor of any good disposition.
At the twentieth hour, Ares: do not do anything at all.
At the twenty-first hour, Helios: good hour.
At the twenty-second hour, Aphrodite: hour of love.
At the twenty-third hour, Hermes: hour for alchemy.
At the twenty-fourth hour, the Moon: (a good hour) for being in need.

⁷On the Sabbath day, Kronos rules.

At the first hour of the Sabbath, Kronos rules and it is an hour for you to harm your enemy, that is, for you to make the man ill.
At the second hour, Zeus: (a good hour) for you to produce the shipwreck of someone.
At the third hour, Ares: (a good hour) for you to set up enchantments.
At the fourth hour, Helios: (a good hour) for you to attack those who have power.
At the fifth hour, Aphrodite: (a good hour) for you to cause the androgynous one to be hated.
At the sixth hour, Hermes: (a good hour) for finding a useful treasure.
At the seventh hour, the Moon: (a good hour) for speaking with demons.
At the eighth hour, Kronos: (a good hour) for performing divination through dishes.
At the tenth hour, Ares: (an hour) for people to be drowned at the sea.
At the eleventh hour, Helios: (a good hour) for you to provoke the wrath of adversaries in a

lawsuit.

At the twelfth hour, Aphrodite: (a good hour) for you to produce fear and enmity.

At the thirteenth hour, Hermes: (a good hour) for the useful finding of secrets.

At the fourteenth hour, the Moon: (a good hour) for seeing the ones who have died a long time ago.

At the fifteenth hour, Kronos: (a good hour) for seeing by divination through water.

At the sixteenth hour, Zeus: (an hour) useful for education.

At the seventeenth hour, Ares: (an hour) that is very hurtful.

At the eighteenth hour, Helios: a useless hour.

At the nineteenth hour, Aphrodite: (a good hour) for getting profit from dice.

At the twentieth hour, Hermes: (a good hour) for hindering any beautiful thing.

At the twenty-first hour, the Moon: a useless hour.

At the twenty-second hour, Kronos: (a good hour) for having visions.

At the twenty-third hour, Zeus: (an hour) useful for enjoyment.

At the twenty-fourth hour, Ares: an hour of war and enmity.

The Angels and Demons of Each Hour

3¹ Know, my very dear son Rehoboam, that one good angel and one evil demon rule at each hour. If you want to do a good deed, adjure the good angel, so that he may be an ally to you; if you want to do any other, bad, deed, adjure the demon, so that he may be your ally; and you will do so, if you want something. It starts easily in this way.

Angels and demons on the Lord's Day

At the first hour	angel Michaēl	demon Asmodai.
At the second hour	angel Arghphnaēl	demon Ornai.
At the third hour	angel Perouēl	demon Pērrath.
At the fourth hour	angel Iōraēl	demon Silēdon.
At the fifth hour	angel Piel	demon Sitros.
At the sixth hour	angel Iōchth	demon Zephar.
At the seventh hour	angel Pel	demon Manier.
At the eighth hour	angel Ioran	demon Osmie.
At the ninth hour	angel Kataēl	demon Pnix.
At the tenth hour	angel Bidouēl	demon Gērat.
At the eleventh hour	angel Ēdiēl	demon Nēsta.
At the twelfth hour	angel Sanaēl	demon Peliōr.
At the thirteenth hour	angel Opsiēl	demon Ho Istos.
At the fourteenth hour	angel Teraēl	demon Apios.
At the fifteenth hour	angel Lysiel	demon Nēgmos.
At the sixteenth hour	angel Nalouēl	demon Arax.
At the seventeenth hour	angel Orkiēl	demon Nēstriaph.
At the eighteenth hour	angel Periēl	demon Askatos.
At the nineteenth hour	angel Iarēl	demon Kinopigos.
At the twentieth hour	angel Inhouēl	demon Araps.
At the twenty-first hour	angel Thamaniēl	demon Tartarouēl.
At the twenty-second hour	angel Bradaēl	demon Melmeth.
At the twenty-third hour	angel Klinos	demon Mēthridanou.
At the twenty-fourth hour	angel Iōn	demon Phrodatos.

² Angels and demons of the second day

At the first hour	angel Gabriēl	demon Mamonas.
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At the second hour	angel Pharsaphaēl	demon Skoliōn.
At the third hour	angel Pindōēl	demon Thetidōph.
At the fourth hour	angel Kopiēl	demon Arban.
At the fifth hour	angel Kelekiel	demon Azan.
At the sixth hour	angel Tariēl	demon Memachth.
At the seventh hour	angel Mniēl	demon Skamidinos.
At the eighth hour	angel Ezekeiēl	demon Stirphan.
At the ninth hour	angel Iōēl	demon Giram.
At the tenth hour	angel Sinaēl	demon Menaktinos.
At the eleventh hour	angel Menaēl	demon Menaktinos.
At the twelfth hour	angel Rochaēl	demon Mexiphon.
At the thirteenth hour	angel Arēsiēl	demon Outolōch.
At the fourteenth hour	angel Traphēdoēl	demon Nyktidōn.
At the fifteenth hour	angel Akinatiēl	demon Ouistos.
At the sixteenth hour	angel Organiēl	demon Kasierōph.
At the seventeenth hour	angel Rōmatiēl	demon Kēsiepopos.
At the eighteenth hour	angel Selpidōn	demon Androphai
At the nineteenth hour	angel Outitōm	demon Niōech.
At the twentieth hour	angel Metabiēl	demon Entauros.
At the twenty-first hour	angel Akbaēl	demon Syritōr Phlinaphe.
At the twenty-second hour	angel Eikoniēl	demon Kyknit.
At the twenty-third hour	angel Genekiēl	demon Kēnops.
At the twenty-fourth hour	angel Krotiēl	demon Sarkidōn.

³Angels and demons of the third day

At the first hour	angel Samouēl	demon Kakistōn.
At the second hour	angel Isamēl	demon Lithridōn.
At the third hour	angel Phrereēl	demon Mailōth.
At the fourth hour	angel Eudēl	demon Sarapidie.
At the fifth hour	angel Piktōēl.	demon Tartarouēl.
At the sixth hour	angel Okaēl	demon Kerinoudalos.
At the seventh hour	angel Gnathaēl	demon Klinotios.
At the eighth hour	angel Perganiēl	demon Tyrrytōr.
At the ninth hour	angel Gestiēl	demon Plēlatan.
At the tenth hour	angel Legmiel	demon Sythlos.
At the eleventh hour	angel Nachōēl	demon Osthridie.
At the twelfth hour	angel Oknan	demon Omimot.
At the thirteenth hour	angel Gorphil	demon Aprox.
At the fourteenth hour	angel Patiēl	demon Skōēn.
At the fifteenth hour	angel Partan	demon Prophai.
At the sixteenth hour	angel Saltiēl	demon Achlitōl.
At the seventeenth hour	angel Abaēl	demon Ornan.
At the eighteenth hour	angel Stragiēl	demon Chalmōth.
At the nineteenth hour	angel Opadouēl	demon Toudedēn.
At the twentieth hour	angel Marniēl	demon Tephra.
At the twenty-first hour	angel Methniēl	demon Niran.
At the twenty-second hour	angel Stirōel	demon Rakirō.
At the twenty-third hour	angel Ismatiēl	demon Irgotie.
At the twenty-fourth hour	angel Triziōēl	demon Gegaōr.

⁴Angels and demons of the fourth day

At the first hour	angel Ouriēl	demon Loutzipher.
At the second hour	angel Arakēl	demon Goukoumōr.
At the third hour	angel Miemphiēl	demon Eispniryx.
At the fourth hour	angel Trōsiel	demon Midōkēt.
At the fifth hour	angel Chartisiel	demon Ntadadiph.
At the sixth hour	angel Sphykinoēl	demon Skintogēr.
At the seventh hour	angel Oulōdias	demon Phnidōtas.
At the eighth hour	angel Kalbagiel	demon Karatan.
At the ninth hour	angel Skitamiēl	demon Miag.
At the tenth hour	angel Tirōēl	demon Gatzar.
At the eleventh hour	angel Miel	demon Pnidōr.
At the twelfth hour	angel Charakiēl	demon Toiblas.
At the thirteenth hour	angel Ydrōēl	demon Taxipōn.
At the fourteenth hour	angel Sidrēl	demon Ophitan.
At the fifteenth hour	angel Parapiēl	demon Abluchos.
At the sixteenth hour	angel Mourouēl	demon Malakis.
At the seventeenth hour	angel Kourtaēl	demon Bleminch.
At the eighteenth hour	angel Koupeēl	demon Cheirōn.
At the nineteenth hour	angel Peraniēl	demon Ehippas.
At the twentieth hour	angel Santaēl	demon Orkistaph.
At the twenty-first hour	angel Katziēl	demon Loginaph.
At the twenty-second hour	angel Louliēl	demon Pharōs.
At the twenty-third hour	angel Saltaēl	demon Roktat.
At the twenty-fourth hour	angel Gabtel	demon Opnax.

⁵Angels and demons of the fifth day

At the first hour	angel Raphaēl	demon Meltiphrōn.
At the second hour	angel Perniphel	demon Ochlos.
At the third hour	angel Kisphaēl	demon Ouēros.
At the fourth hour	angel Kaliēl	demon Thaphōt.
At the fifth hour	angel Glōstas	demon Tzippat.
At the sixth hour	angel Mnimeēl	demon Amōr.
At the seventh hour	angel Chalriēl	demon Orphōr.
At the eighth hour	angel Skiaēl	demon Outaēt.
At the ninth hour	angel Misoēl	demon Ergōtas.
At the tenth hour	angel Dalbōth	demon Azouboul.
At the eleventh hour	angel Chartōēl	demon Aplēx.
At the twelfth hour	angel Kiphar	demon Sigōs.
At the thirteenth hour	angel Sitioēl	demon Asmōdas.
At the fourteenth hour	angel Bokiel	demon Ouōch.
At the fifteenth hour	angel Senoēl	demon Nikokep.
At the sixteenth hour	angel Oriator	demon Kopinos.
At the seventeenth hour	angel Chumeriēl	demon Kaēte.
At the eighteenth hour	angel Orphniēl	demon Lastōr.
At the nineteenth hour	angel Kidouēl	demon Epiē.
At the twentieth hour	angel Goth	demon Organ.
At the twenty-first hour	angel Phisnael	demon Nierier.
At the twenty-second hour	angel Karaaēl	demon Oualielos.
At the twenty-third hour	angel Kōndar	demon Galielōr.

At the twenty-fourth hour	angel Kispōl	demon Choukan.
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⁶Angels and demons of the day of Preparation

At the first hour	angel Agathouēl	demon Gouliōn.
At the second hour	angel Nidouēl	demon Bizēk.
At the third hour	angel Amphilōēl	demon Zorzorath.
At the fourth hour	angel Kanikel	demon Raphiōph.
At the fifth hour	angel Seliniel	demon Ermag.
At the sixth hour	angel Karkanpher	demon Kerinouдалos.
At the seventh hour	angel Aniel	demon Tabaltalis.
At the eighth hour	angel Mouriēl	demon Thapnix.
At the ninth hour	angel Tophatiēl	demon Eliasem.
At the tenth hour	angel Skirtouēl	demon Amich.
At the eleventh hour	angel Armōēl	demon Galgidōn.
At the twelfth hour	angel Otrāēl	demon Ephirit.
At the thirteenth hour	angel Talkidonios	demon Staget.
At the fourteenth hour	angel Roudiēl	demon Anthēros.
At the fifteenth hour	angel Thēkiel	demon Pēzētos.
At the sixteenth hour	angel Glukidōl	demon Aprich.
At the seventeenth hour	angel Psalmatios	demon Niphōn.
At the eighteenth hour	angel Stauphnēl	demon Otrichos.
At the nineteenth hour	angel Deaukōn	demon Chimeri.
At the twentieth hour	angel Asphodoēl	demon Melu.
At the twenty-first hour	angel Petilōl	demon Kapnithel.
At the twenty-second hour	angel Gorgiel	demon Tachman.
At the twenty-third hour	angel Bataaniēl	demon Oukisem.
At the twenty-fourth hour	angel Poliōn	demon Ouniphrēr.

⁷Angels and demons of the Sabbath

At the first hour	angel Sabapiel	demon Klēdatōr.
At the second hour	angel Salōēl	demon Cheirim.
At the third hour	angel Besaēl	demon Spindōr.
At the fourth hour	angel Abaēl	demon Keriak.
At the fifth hour	angel Gielmōn	demon Nikem.
At the sixth hour	angel Retaēl	demon Mōriēl.
At the seventh hour	angel Pelaphiēl	demon Suniberōm.
At the eighth hour	angel Samōsan	demon Aphios.
At the ninth hour	angel Pletanix	demon Thorios.
At the tenth hour	angel Marmichaēl	demon Stelpha.
At the eleventh hour	angel Ntecharinx	demon Kupōs.
in the twelfth hour	angel Arkiēl	demon Skar.
At the thirteenth hour	angel Geabiēl	demon Tēchar.
At the fourteenth hour	angel Pitriel	demon Akrōk.
At the fifteenth hour	angel Golgoēl	demon Argitan.
At the sixteenth hour	angel Sanipiēl	demon Atomeos.
At the seventeenth hour	angel Belaraēl	demon Gnōtas.
At the eighteenth hour	angel Opiael	demon Merkou.
At the nineteenth hour	angel Ophniēl	demon Enaritar.
At the twentieth hour	angel Patriēl	demon Niouchan.
At the twenty-first hour	angel Ianiēl	demon Amphou.

At the twenty-second hour	angel Kondiēnēl	demon Mankōs.
At the twenty-third hour	angel Ouxounouēl	demon Moigrōn.
At the twenty-fourth hour	angel Thanaēl	demon Nigrisph.

The Prayers of the Planets

4 ¹I impress upon you a method so that you, Rehoboam, may know the precise procedures, because it is completely necessary to know the hour in which you want to accomplish your will: first, utter the prayer of the planet that is found in that hour; afterwards, adjure the angel and the servant, that is, the demon. The prayer of Kronos is the following:

Prayer of Kronos.

Eternal God, ungovernable power, you who regulate all for our salvation, give us grace so that I may subdue the terrible planet to my will. I adjure you, Planet Kronos, by your path and your plant, by your inheritance and your heaven, by your shining and your power, and by these names of yours, Gasial, Agounsael, Atasser, Beltoliel, Mentzatzia, to give me grace, force and power in the hour in which you rule.

²Prayer of Zeus.

Lord and God, all powerful father, creator of the visible and invisible, king of those who rule and lord of those who are lords, give us the power of your grace, so that Zeus may be subject to us, because all is possible for you, Lord. I adjure you, Zeus, by your wisdom and your knowledge, by your curative force and your heavenly course in which you orbit and by these names, Anōph, Orsita, Atnox, Onigeui, Atziniel, Ankanitei, Tyneos, Genier, Kaniptza, to incline your grace in subjection to me in this deed that I am doing.

³Prayer of Ares.

Fearful God, indescribable God, invisible God, whom no one among humans saw or can see, whom the abysses saw and they shuddered, and the animals were killed. Show grace to us, so that we may subject the planet Ares. I adjure you, fiery Ares, by the god who has created the sensible essences and the whole fiery army; I adjure you by your forces and your course, and by your shining and by these names, Outat, Nouēt, Chorēzē, Tiniāē, Dachli, Ampira, Noliem, Siat, Adichaēl, Tzanas, Plēsism, to give me your grace because of this service.

⁴Prayer of Helios

King of those who rule and Lord of those who are lords, the origin that is prior to the beginnings, ever-flowing power, inconceivable light, boundless light, the only provider of wealth, the dispenser of mercy, observe us through your grace and kindness so that we may be able to subdue Helios, the planet now present and to hold fast his force. I adjure you, untouched, inextinguishable, splendor of the day, Helios, by your temporal cycle, by your four seasons, and by your course, by your rays, by your wings, by your powers and by these your names: Glibiōd, Antikon, Lithetioud, Touldōrag, Ēnōan; by these names I adjure you; do not disobey me but through your grace, assist me in this service.

⁵Prayer of Aphrodite.

Unique good god, warder of the evil by love of men, you who infinitely possess an inscrutable sea of goodness, besides which is the good heart of friendship, I prostrate myself in front of your love of men, so that you may give us power and grace, so that you may give me useful and practicable effectiveness (and) this planet, so that I may do these things; I adjure you, very beautiful and sweet Aphrodite, by your grace and your course and your power and your sweetness and by these names, Ēreth, Labm, Suar, Satēr, Toid, Toutimar,

Pesphodōn, Sirōph, Kakem, Setiap. By these (names) I adjure you not to disobey me but at least to give me your grace, in order that I may be able to do such-and-such a thing.

⁶Prayer of Hermes

Almighty lord, searcher of wisdom and knowledge, craftsman of heavenly things and of those that are above the heavens, all-seeing and powerful, give us your grace, such as that of the planet Hermes, which you left behind so that we could do such and such. I adjure you, all wise, very learned and intelligent, easily-detected and very wakeful Hermes, by your wisdom and your eloquence and by the sphere in which you walk about, and by these names: Nēphan, Piout, Nomēn, Selak, Merepōn, Stemēnos, Kazētōk, Miōt, to incline your grace and power in subjection to me for this deed I want to accomplish.

⁷Prayer of the Moon

Lady, mistress, you who are mistress of the living and the dead, you who created man with wisdom so that he might be master of the creatures that came into being through you, with piety and understanding, attend to me, so that I, your slave, may be able to receive the grace and subject the planet Moon and perform the deed I am set upon. I adjure you, Moon, very ripe purple adornment of the sky and relief of the night. I adjure you by your course, and by your renewal and by your immeasurable steps in which you come down, and by these names, Sabaēl, Boaēl, Ōnitzēr, Sparou, Sōtrērcha, Gabēd, Outoupōn, Kaipolēs, Gōmedēn, Marēbat. By these (names) I adjure you, Moon, to incline your grace and power in this deed that I am undertaking.

⁸Prayer of the angels

When you want to adjure an angel or demon in the hour that they rule, adjure them in this way:

I adjure you, Angel so-and-so, you who rule over this hour and are appointed for the provision and the service of the human race, (angel) so-and-so, ready on any occasion, powerful, courageous, keen, I adjure you by God, who ordered you to watch this hour, to be my attendant together with the demon so-and-so, submissive to you, who was appointed beforehand to be a servant in this hour, that he might be my attendant and perform this service because it is fitting, good and true.

The Symbols (*charactares*) of the Planets

5 ¹ Know, my very dear son Rehoboam, that, when you want to prepare a deed, you must make sure that you know the planet and the hour. First pronounce the prayers, then adjure the angel and the demon of that hour, so that he might be your attendant in what you want to accomplish. Finally make the planet's symbols (characters) with black ink and incense of each kind. And the one who has power, the lord of the hour, grants it to you.

The symbols of Kronos.

Make the symbols of Kronos with the dross of lead and with vinegar and fumigate the sulphurium with them [...]. Write them on parchment made from a he-goat.

²The symbols of Zeus.

Make the symbols of Zeus with silver dross and with extract of roses prepared with honey and smoke them with myrrh and write them on parchment made from an unborn ox.

³The symbols of Ares.

Write the symbols of Ares with pure vermilion and with extract of roses prepared with honey

and fumigate them with dried human blood and write at the top on the skin of a vulture or seal and the one who holds power grants it to you.

⁴The symbols of Helios.

Write the symbols of Helios either with gold or with yellow orpiment mixed with water: fumigate them with the nut of a twig and write them either on parchment made with human skin or on a horse's skin.

⁵The symbols of Aphrodite.

The symbols of Aphrodite are {...} and write them either with bat's blood or with genuine lapis lazuli and with extract of roses prepared with honey on the skin of a dog or on an unborn deer's hide and fumigate them with mastic and gum-laudanum.

⁶[The symbols of Hermes.]

The symbols of Hermes are written with the blood of bull, ass or cattle or with blood and water on virgin parchment; smoke them with a hare's hide and frankincense.

[...]

The Plants of the Astrological Signs

6 ¹The plant of Aries is the water milfoil; its sauce, mixed with essence of roses, has extraordinary power when the same zodiac sign rules and it will restore to health in three days the mortal blow from a sword. If it is put on the body, the evil spirits are useful to the one who has it. It also does good to the one who has it. The root, being put around the right arm, gives the one who wears it extreme grace and all grief will be chased away from the one who wears it.

²The plant of Taurus is the trefoil; gather it, when the same zodiac sign—that is the Bull—rules. It has these powers: throw its fruit on an unborn bull's hide and wear it when you come into the presence of kings, powerful lords and rulers; you (will) have honor. Their leaves, put on the body [...]. Its sauce heals the eyes and any ocular sickness. Its root, when it is worn, chases away demons and demonesses.

³The plant of Gemini is the corn-flag: when the same zodiac sign rules, gather its flowers and throw them on the bed of a newborn child, then wear them and you will be loved by the lowly and the great. The leaves, when they are worn, will heal the one possessed by a demon. Give the upper root to humans or to beasts to eat and they will love you, the lower root and they^a will be hated.

⁴The plant of Cancer is the mandrake; gather it when the same zodiac sign—the Crab—rules. The flowers, when the ears are anointed, heal all kinds of headache. Give its root to a barren woman to eat, two wheat grains from the first day of the purification till the fourteenth day and she will conceive, she also has to wear some of the plant.

⁵The plant of Leo is called black horehound; gather it on the day when its zodiac sign rules, and, after taking the juice, anoint a crushed kernel of stone pine and tie (it). And they will be extraordinarily solid. Wear the root and you will catch a lot of fish. If you mix the juice from the leaves with oil, it will be (used) instead of a special balsam.

⁶The plant of Virgo is thorn apple; gather it at the hour and on the day in which Virgo rules. And gather its leaves and fruits, mix them with enough hard fat, anoint those who suffer from a flux and they will be healed. And gather the plant's branches, make a crown and bring it to a young woman and if she laughs, she has been ruined and is not a virgin. But if she has a gloomy look or weeps, then she is a virgin. If you put its root together with a

^a Perhaps emend to "you."

wolf's hide and you wear it, you will be unconquerable, prevailing over all.

⁷The plant of Libra is the *belonikē*. Gather it when Libra rules. Indeed it has great powers. Its fruit, if drunk, heals those possessed by demons, epileptics, those who look like stone, and colics of intestines. Its leaves, if eaten, are amazingly curative of any illness suffered by the one who eats it. The root, if fumigated, heals angina, catarrh and charms. Again tie it around a fox hide, wear it on your right arm and you will not fear marauders or demons.

⁸The plant of Scorpio is the “dog tongue.” Gather it when Scorpio rules. It has an extraordinary and awful power. Pick the seed up and hang it around black hellebore while you desist from any evil deed and you will appear fearful and of high repute. And what you may say as false, they will believe you like a god. After having kneaded the leaves, take the juice and mix it with oil from a white lily, anoint any wound and it will be incredibly healed. Put the root in your hand and dogs will not struggle with you. Again, after having kneaded the entire plant, make an ointment with sufficient fat and anoint those who suffer from a flux, and in three days they will be healed. If you give some of root to any wild animal to eat, it will be tamed. It has other powers; whatever the attempt will be, it will make them evident.

⁹The plant of Sagittarius is the *anakardios*: gather it when the zodiac sign—the archer—rules. After having rolled up its entire root with a fox hide, wear it on your head and you will conquer any teacher, judge, umpire, king, and ruler. After having kneaded the leaves, make a wax and put it on any inflammation and ailment of the kidneys and it will be healed, so contrary to expectation that all will marvel. Its root has another power: being put in a house it brings success and good luck to that house. Do not marvel at the good luck of the plant but at the god who gives the favors.

¹⁰The plant of Capricorn is the so-called stinking tutsan. Gather this when its Zodiac sign rules. If you give some of the plant to a woman to drink, she will live a few days. If you wear its leaves, all wild beasts will flee from you. Still more, if anyone wears the plant and a great number of beasts and lions surround him, they will approach him as to a god and will not hurt him and will not touch him; neither will they harm him, if they were dreamed of as well. Give the root to an epileptic to eat, he will be healed in three weeks and will be fearless in whatever place he finds himself, during the day and at night, in any moment and in any place. If he wears it as an amulet, prophetic grace will come suddenly upon him from the god.

The plant of Aquarius is the so-called ranunculus.^a After having kneaded the leaves and having kept the juice, give it to someone, if you long for someone, so that it will make the person suffer convulsions and die. Gather its root and throw it on a fish skin, when Aquarius rules, and throw it on a vessel and it will suffer shipwreck, in the place from which it departed. The one who wears the flowers is healed. The same plant has other powers. If you knead the leaves and mix them with wheat flour and put it on putrefactions and warts of wounds, in three hours it removes them.

¹²The plant of Pisces is the *aristolochia*.^b When the same zodiac sign rules, gather it. It has great virtues. Its fruit, drunk with wine and honey, chases away all sickness from the body. The root, when fumigated and worn, drives away any demon and mist and chases away all sickness and plagues from the one who eats it. It is the antidote against all venomous animals. If any man bitten and polluted by any snake or poison carries out these procedures and puts it on, he will be healed without delay.

The Plants of the Planets

⁷ ¹There are as well the plants of the seven planets, my very dear son Rehoboam, and when you want to plant them, toss them out at the hour when the planet rules in succession in its

^a Hairy crow-foot.

^b A plant that promotes childbirth.

hour. And pronounce the names and the prayers and after them you will do wonders that no man can utter with his tongue.

²The plant of Zeus is the golden thorn. Gather it at the hour in which Zeus rules and name the angels and also say the prayers and you will have fearful and awful cures. Give the root to eat for three mornings; it will heal epileptics. If you give the root together with frankincense to an epileptic to wear it, the demon will go away. Give the root to drink together with indigo to those who suffer from the sickness and foaming; it will heal them straightaway. After having kneaded some of the leaves, take the juice and anoint cuts, sword blows and wounds; and in fourteen hours you will treat it. If you give the plant's head to be worn, no man will fear to be attacked with magical arts. If there is a man who suffers from drinking poison, give him the plant's head to drink with water and honey and he will be healed.

³The plant of Ares is the petasites. Gather it in the hour of Ares and wear it on your weapons, wrapped in a wolf's hide and if a thousand enemies encircle you, they will not be able to harm you, but you will be delivered from them unharmed. After having kneaded and drained the leaves completely, give them to drink together with wine to any man or woman suffering from hemorrhage, and the person will be healed so wonderfully that all will wonder at the plant's power. Take the root to any war and any line of battle and you will win and be saved unharmed so that you will marvel at the divine power. The one who wears the plant's flower will be deemed fortunate by all human beings and he will be admired and mighty in power.

⁴The plant of Kronos is the heliotrope. Gather it at the hour at which Kronos rules. Gather it and say the prayer and summon the angels who rule. And the plant has this power; if you give some of the flower to someone to eat in secret, chills and cold will enter into him. If you give two flowers, he will have it two days; if three, three days; if four, four days and so on. If you throw its leaves on the pillow of someone in secret, he will not wake up, unless you take it from his pillow. If you give him some to eat, he will go in sickness until death all the moments of his life and he will not wake up until you give him some of the plant of Zeus to eat. Wear its root yourself as an amulet against demonesses.

⁵The plant of Helios is called sunflower, among the Italians *tzirasolem*. When the sun is there, it turns aside its head; because of this it is called sunflower. Gather this plant in the hour in which Helios rules; after the prayers, throw the flowers as well as its fruit on an eagle's hide and carry it with you. And wherever there is a treasure, it will be disclosed straightaway as in the twinkling of an eye. And you will see that gold or silver and again the earth will close itself at once. After having marked for yourself the place, dig it up and you will find what you saw. After kneading the leaves and mixing it with extract of roses prepared with honey, anoint your face and walk. And any wild man or marauder will worship you like a god and will honor you. Wear the root tied to the hide of a donkey. You will pacify angry lords and kings. If you put on a seal's hide and wear it, you will be admired and honored by kings, princes and powerful ones. The plant has these virtues without hindrance.

⁶The plant of Aphrodite is called man orchid. Gather it in the hour when Aphrodite rules, after prayer and the angels. And take the flowers and the fruit and after having wrapped it up in a deer's hide, wear it on your right arm and you will be loved by all women. After kneading its leaves, throw extract of roses prepared with honey and anoint your face and walk. You will be successful in beginning any marriage. If you say something, it will be believed; if you take the fresh part of the root and give it to any woman you long for, it will be loved and an agreement will be unanimously approved by both man and woman. If you give the dried root to those who love each other, together with an invocation and the hours of Kronos, at once they will hate each other and fight.

⁷The plant of Hermes is the cinquefoil. Gather it in the hour when Hermes rules, after

the prayer and the names. And gather the flowers and the fruit, wrapping them in the heart of a cat and wear it on yourself, you will be invisible. And if you do so one^a will not be despised. After drying its leaves, making them like dust and mixing them with oil, anoint any bruise of the eye, darkening, mist, cloud-like opacity and bird-like blindness, and immediately you will heal it. If you wear some of the fingers of the root, you will heal any ailment of hands and fingers. If you eat some of the root's fingers, you will have a good memory and be skilled in making speeches. And if you hear something, it will not be forgotten. And after wrapping the root up again in a dog's hide, wear it, and no dogs will kick you. And wrapping the root up in fish skin, wear it and you will catch fish, as many as you want. And after wrapping the root up in purple silk and unmixed fat, walk and you will hunt down animals and wild herds. This plant has these virtues and many more without discussion. But the root, if eaten completely, chases away any sickness of the body and leads toward the improvement of life. Wear the root with medical frankincense; and you will be guarded against any magic or meddling of evil men.

⁸The Moon's plant is the peony, called "*Lunaria*" among the Italians. Gather this in its hour with the prayer, the names of the angels, the hour, the month, the wind and special zodiacal sign of its house, which is Cancer. It has these powers: if you throw its heads together with a cock's comb, all the things you approach will be done at once, and all the services you undertake, you will bring to success, as well as any business, presiding over gain in trade. When the moon waxes, if you mix its fresh leaves with money, gold, silver or other coin and with all the earnings you may have in business, then your treasure will increase after a short time and you will become the possessor of many riches. If you mix its fresh leaves with the money of your enemy, it will disappear. Equally, if you give a man some of these leaves, he will have good luck. If you eat the same leaves, then the things will improve again. If you coat the plant's shoot and the root with the same metal, covering them completely in a smelting-furnace, you will find pure, very bright and excellent silver. The plant has many other powers and virtues.

The end. Amen.

^a Perhaps emend to "you."